

Joy inthe Lord:

Opened in a

SERMON

Preached at *Pauls*, May 6. 1655.

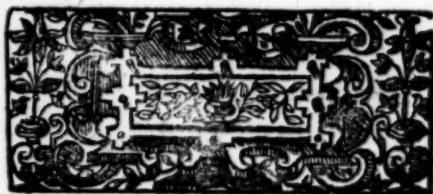
By EDWARD REYNOLDS, D. D.



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To the Right Honorable

CHRISTOPHER PACK,

Lord Major of the City of *London*,
and the Honourable Court of
Aldermen there;

Right Honorable,

IN Conformity to your desires
signified by your Order unto
me, I here humbly present you
a second time with that plain,
but wholesome Doctrine, which you were
lately pleased to receive with all ready at-
tention. And indeed the argument is
such, as the Apostle thought needful to

The Epistle

inculcate once and again. And therefore if the *Tongue* and the *Pen*, the *Pulpit* and the *Press*, doe a first and a second time invite you unto the same duty, the Apostles example will both commend your *zeal* in desiring it, and excuse my *obedience* in conforming to so just a desire.

Self-sufficiency is Gods peculiar honor, one of those *Regalia* which belong unto him alone. All creatures must go out of themselves, both for the *continuance* of that *Being*, which they have, and for the *Acquisition* of such further *good* as they stand in need of. And since they are all thus defective in themselves, they must needs be unable to complete the perfections of one another, much less of *man*, who is one of the principal and most excellent of them. That *good* therefore, the want whereof doth kindle *desire*, and the fruition whereof doth produce *delight*, must be sought above the world, in him, who as he is sufficient to himself, so is he alone *All-sufficient* unto his Creatures.

And

Dedictory.

And because there is no approach for sinful men unto God without a *Mediator*, the Father hath set up his eternal Son, as that middle person, in whom we may have communion with him, and access unto him. Justly therefore was the *Lord Christ* before his coming, stiled *The desire of all Nations*; and as justly is he, after his coming, their everlasting *Delight*, since in and by him alone, the Lord is pleased to bee at peace with us, and out of his fulness to communicate all good unto us. To set forth this *Preciousness of Christ* unto his people, and to quicken their joy in him, was the end of this Sermon, and is indeed the end of all other.

We live in changeable and uncomposed times; we see distempers at home, we hear of distresses abroad; the Lord is shaking Heaven and Earth, Churches and States; our eyes and our experience tell us, how mutable are the wills, how inconstant the Judgements, how fickle the favors, how sudden the frowns of men, how vain the hopes, how unstable the delights which
arc

The Epistle

are drawn out of broken Cisterns ; how full of dross and dregs the most refined contents of the world are. *God alone is true and every man a lyer* , either by *falseness* deludings, or by *weakness* disappointing those that depend on them.

Since therefore the life of man doth hardly deserve the name of life , without some solid *comfort* to support it ; and neither men nor Angels, much less honors or pleasures, plenty or abundance , can supply us with that *Comfort* ; what remains, but that we betake our selves unto that *Fountain of living water* , whence alone it is to be had ; that we secure our interest in the *Lord Christ* , who is *faithfull* , and cannot fail ; *powerful*, and will not forsake, nor expose those that come unto God by him ? that so being upon the *Rock which is higher then our selves*, wee may be able amidst all the tempests and shakings , the delusions and disappointments below , to *Rejoyce* in him with a fixed and inconculsible delight , who can bring joy out of sorrow, light out of darknels , and turn
all

Dedictory.

all confusions into order and beauty.
This that you, and all Gods people in
City and Countrey may every where do,
is the prayer of

Your Honors most
humble servant in the
work of the Lord.

From my study,
June 2, 1655,

Edward Reynolds.

Joy

1. 1. 1.

in confidence into our arms and hands
and thus we may be able to give in
the name of the Lord every where do
the prayer of

Your Honor most
humble servant in the
work of the Lord.

I am my lady
Jan 2 1655

Richard Knapton.

101



Joy in the Lord.

Opened in a Sermon preached at
PAULS, May 6.

PHIL. 4. 4.

Rejoice in the Lord alway, and again I say, rejoice.



Here is nothing which the hearts of Believers doe either more willingly hear, or more difficultly observe, then those precepts which invite them unto joy and gladness, they being on the one hand so *suitable* to the natural desires, and yet withall on the other so *dissonant* to the miserable condition of sinfull man. Had our Apostle called on the blessed Angels to *rejoyce*, who have neither sinne, nor sorrow; nor fear, nor sufferings, nor enemies to annoy them, it might have seemed far more congruous: But what is it less then a Paradox to perswade poor creatures, loaded with guilt, defiled with corruption, cloathed with infir-
B mities

Job 5. 7.

Rev. 7. 17.

1 Cor. 11. 23, 27

a. *Malam mansi-*
onem vocabant
Antiqui. vid.
Dionis. Gostbo-
fredi notat in
Digest. Tit. De
positis vel contra
L. 7.
b. Nihil Crui
sensit in nervo
cum animus in
Celo est. Tertu.
ad Martyr.

mities, assaulted with temptations, hated, persecuted, afflicted by Satan and the world, compassed about with dangers and sorrows, *born to trouble, as the sparks fly upward,* that notwithstanding all this, they may rejoyce, and rejoyce alway? But we have a double corrective to all these doubts in the Text, one in the *Object*, another in the *Preacher* of this Joy. The object of it is *Christ the Lord*, as appears by the same thing twice before mentioned, *cap. 3. 1, 3.* The Lord that pardoneth our guilt, subdueth our lusts, healeth our infirmities, rebuketh our temptations, vanquisheth our enemies, sweetneth our sufferings, heightneth our consolations above our afflictions, and at last *wipeth all tears from our eyes.* Here is matter of great joy, may we be satisfied in the truth of it: And for that we have the word of an *Ap-
 postle*, who gave assurance of it by *Divine Revela-
 tion*, and by *personal experience.* He who next to the Lord himself, was of all his servants a man of sorrow, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in perils, in deaths, in weariness, in watchings, in hunger, in thirst, in cold, in nakedness, beaten with rods, stoned with stones, shipwrackt at sea, beset at Land; he who in the prison, the inner prison, the stocks (a kind of case of prisons one within another) did yet rejoyce and sing Psalms unto God, *Acts 16. 24, 25.* He it is, who from the Lord cal-
 leth upon Believers to rejoyce alway. Instead then of a *Paradox*, you have here a *Paradise*, a *Tree of Life*, as joy is called, *Prov. 13. 12.* And the servants of God may securely, notwithstanding their sorrow

for

for sin, their sense of sufferings, their certainty of temptations, their conflicts with enemies, their sympathy with brethren, may yet I say securely *rejoyce*, and *rejoyce alway*, they have the Lord to warrant it, they have his Apostle to witness it. Let worldlings delight in *sensual pleasures*, Let false Apostles delight in *carnal worship*, and *ceremonial* priviledges; but you my brethren have another kinde of object to fix your joyes upon; *Rejoyce in the Lord*, and *again rejoyce*, and *rejoyce alway*; and that upon the word and credit of an Apostle, *I say it*, and *I say it again*.

There are many particulars couched in the words;
 1. The *Subject* of them, *spiritual joy*, or an holy exultation of the soul in the Lord, as the most beloved, desired supreme good, wrought in it by the spirit of grace, rendring Christ by faith, *present* unto it; whereby it is not only supported under all afflictions but enabled to glory in them, and to triumph over them. 2. The difficulty of this joy intimated, in that Believers are so often invited unto it. 3. The *sureness* and the *greatness* of it, noted in the doubling of the words. 4. The *stability* and *perpetuity* of it, they may rejoyce alway in the midst of their forest fears or distresses. 5. The *object* of it, a glorious and replenishing object, *Christ the Lord*. 6. The Apostolical *attestation* given unto it, *Again I say*, *rejoyce*; I speak it by *Commission* from the mouth of Christ, requiring it; I speak it by the *experience* of mine own heart, enjoying in it the midst of all my sufferings: So that you have both a *mandatum* and a *probatum* for it; *Rejoyce in the*

Lord alway; and again I say rejoyce. But because I love not to mince and crumble the bread of life into too many particulars, I shall therefore comprize all in this one Proposition (which I shall make the subject of my present service.

That the Lord Jesus is the great, sure, and perpetual joy of his own people.

By accident unto wicked and impenitent sinners, he is a *stumbling block*, as wholsom meat is offensive to sick stomachs, and the light of the Sun unto dis-tempered eyes; but unto those that believe, he is altogether lovely, pretious and desirable, *Abraham rejoyced to see his day, Joh. 8. 56. Mary rejoyced more that he was her Saviour, then her son, Luke 1. 37. Simeon embraced him with a Nunc dimittis, Luke 2. 28. Matthew made a great Feast to receive him, Luke 5. 29. Zachew entertained him at his house joyfully, Luke 19. 6. The Eunuch as soon as he knew him, went on his way rejoycing, Acts 8. 39. The Jailor, who even now was ready to have killed himself; when Christ was preached unto him, rejoyced and believed, Acts 16. 34. Christ is the author of our joy; he calleth it his joy, Joh. 15. 11. It is the work and fruit of his spirit, Gal. 5. 22. and he is the object of our joy, it is fixed and terminated on him, as on the most commensurable matter thereof, Phil. 3. 3.*

There are many things belonging unto the object of a full and compleat joy. 1. It must be good in it self, and unto us. 2. That good must have several *qualifications* to heighten it to that pitch and

Vid. Iren. l. 4.
cap. 15.
Aug. Tract. 10.
in Joannem.
Beatior perci-
piendo fidem
Christi quam
conspiciendo
Carnem. Idem.
To. 6. de sancta
virgin. cap. 3.

and proportion which the joy of the heart may fix on.

1. It must be a *Good present*, in the view and possession of him whom it delighteth: *Good absent* is the object of *desire*, good *present*, of *delight*. It is true,^a a man may rejoyce at some good that is *past*, as that he did at such a time escape a danger, or receive a benefit; but then the *memory* makes it as it were *present*, and the fruit of that past good is some way or other still remaining. Also a man may rejoyce in a good *to come*, as *Abraham* rejoyced to see *Christs day*, *John*. 8. 56. and believers reioyce in the *hope of Glory*, *Rom*. 5. 2. but then *faith* gives a kinde of *substance* to the things so hoped for, *Heb*. 11. 1. and the *vertue* and benefit of them is in *being*, though they themselves be but yet in *hope*, and so in regard of *efficacy*, *Christ* was a Lamb slain from the beginning of the world, though not *actually* slain before the fulness of time: So still the most proper ground of delight is *fruition*, which presupposeth the *presence* of the thing enjoyed.

2. It must be *good pretious* which hath some special value belonging unto it. We read of the joy of *harvest*, *Isa*. 9. 3. because men that reap the *pretious* things of the earth, as they are called, *Deut*. 33. 14, 16. *Jam*. 5. 7. It was not an ordinary thing, but a *treasure*, a *pearl* of great price, which made the Merchant-man sell all that he had to buy it, *Mat*. 13. 44, 46.

3. It must be a *full good*, sufficient and thoroughly proportionable to all the desires and exigencies of him that is delighted with it: Bring the richest pearl

a *Aquin*. 1. 2.
qu. 31. art. 1.
Aristot. Rhetor
L. 1. c. 11.
b. *Aterius Mo-*
ral. lib. 3. c. 10.
qu. 10.
Habes prateriti
doloris Secura
Recordatio de-
lectationem.
Cicer. ep. l. 5.
cp. 12.

τὸ τέλειον ἄ-
γαθὸν αὐταρ-
κες εἶναι δοκεῖ.
Aristot. Ethic.
lib. 1. c. 5. vid.
Rhetor. 1. 1. c. 6.

pearl to man under some sore fit of gout or stone, he cries, groans, sweats, is in pain still : The object, though good, though pretious, yet is not suitable to his present condition ; in that case he takes more pleasure in an anodine medicine, then in a rich Jewel : It would be little good news to such a man, to tell him that his kidneys or his bladder were full of pearls, or diamonds, because there they would not be his treasure, but his torment.

4. It must be a *Pure good*, without any dregs or dross to abate the sweetness of it : All earthly delights are *bitter-sweets*, wine tainted by the vessel, which brings a loathing along with it, the best corn hath its chaff, the richest wine its lees, the sweetest oyle its dregs, the Sun its self its spots; no thing of meer creatures can cause an unmix'd joy, free from all tang and tincture of the vessel, from whence it proceeds : And any one defect may corrupt all the content which the rest ministereth as a dead fly will spoile the whole pot of oylment.

5. It must be a *rare, wonderful*, glorious, the commonness even of good things, takes from the loveliness of them. If diamonds were as plentiful as pebbles, or gold as iron, they would be as little esteemed ; if there were but one balsom or drug in the world that would cure any mortal disease, a man would value the monopoly of that above the richest Jewel. Because the Pool of Bethesda had a rare healing vertue, multitudes of impotent, blinde, halt, withered, were waiting continually for the moving of it, *John 5. 2, 3.*

κρῆσις χρυσῶν
καὶ ἀργύρου
κρῆσις ἀργύρου
Crates apud
Laertium.

Eccles. 10. v.
a Bonum in soli-
tium plus ami-
tur. Cassiod. vs-
riar. l. 8. c. 10.
Quaestissime
dapes non gustu
sed difficultati-
bus aestimaban-
tur, miracula
avium, longin-
qui maris pis-
ces, alieni tem-
poris poma esti-
ma nives, Hy-
berna Rose :
Mamertinus in
Panegy.

6. It must be *various*, like the holy anoynting oyle, compounded of many principal spices, *Exod.* 30. 23, 25. in rich hangings, in choice gardens, in great feasts, in select libraries, *Variety* is that which greatly delighteth the spectators: were a table filled with one & the same dish, or a study with the same book, or a garden with the same flowre, it would wholly take away from the delight of it. And this *variety* is then much more delightful, when each particular good doth answer some particular defect, or desire in him that enjoyeth it; when it is as a rich Storehouse, as the Shop of the Apothecary, or as a Physick-Garden, wherein a man may in any distemper fix on some thing proper to help him.

7. It must be a *prevalent* and *Soveraign* good, a most efficacious catholicon against evils. *Victory* even in trifles, where no evil is to be removed, as in bowling or shooting, is that which makes the pleasure in those games; much more delightful must that needs be, which can help a man to overcome all the evils and enemies that assault him; no joy to the joy of a triumph when men divide the spoils. In this case *Jehosaphat* and his people came to *Jerusalem* with Psalteries, Harps, and Trumpets, to the house of God, rejoycing over their enemies, 2 *Chro.* 20. 25, 28.

8. It must be a *perpetual* good, commensurate in duration to the soul that is to be satisfied with it; they are but poor and lying delights, which like *Jordan*, empty all their sweetness into a stinking and sulphurous lake. True comfort is a growing thing, which never bends to a declination: That man will
finde

ὁ πολυαλὺς
τρεπόμενος, Plu-
tarchος περὶ
παιδ: ἀγογ.
Ἀρεταῖς καὶ
νῆταις ἢ μετα-
βολῇ. Arist.
Problem. sect.
5. qu. 1.
— ἀπὸ τῶ ἀντα-
ποκρίσεως καὶ τοῦ
ἀποκρίσεως.
ἀποκρίσεως.
Ἰδὲν ἄλλοι.
Mare. Anton.
lib. 6. sect. 46.
Vid. Gualter.
Annot.

τὸ νικᾶν ἑαυτὸν.
Aristot. 7. Rhet.
lib. 1. cap. 11.

Periculum in
prelio gaudium
in triumpho.
Aug. Confess.
lib. 8. cap. 3.

Verum Gaudi-
um non definit,
nec in contraria
vertitur. Seneca.
ep. 59.

De Tuo Gaude.
Sen Ep. 23.

finde little pleasure in his expedition, whose *voyage* is for a *year*, and his *visual* but for a *day*, who sets out for *eternity* with the pleasures and contents of nothing but mortality. Such as are natural, sensual, secular, sinful joyes. As the sheep feeds on the grafs, and then the owner feeds on him, so poor sinners feed awhile on dead comforts, and then death at last feeds on them, *Phil. 49. 14.*

Lastly, That which crowns and consummates all, is, it must be *our own proper good*; all the rest without this, signifie nothing unto us. A begger feels not the joy of another mans wealth, nor a cripple of another mans strength; the prisoner that is leading to death, hath no comfort in the pardon which is brought to another malefactor. As every man must *live by his own faith*, so every man must have his *rejoycing in himself, and not in another*, *Gal. 6. 4.*

Now then let us consider the Apostle and High-Priest of our profession, Christ Jesus, and we shall finde him alone in every one of these particulars, to be a most adequate object of the joy and delight of all his people.

1. He is a Good ever more present with them; *I am with you alway*, *Mat. 28. 20.* though bodily absent, and that for the expediency and comfort of his servants, *John 16. 7.* yet in his Ordinances, and by his spirit ever amongst them; *You shall see me* (saith he to his Disciples) *because I go to my Father*, *John 16. 16.* whereby is not only intimated his purpose of appearing unto them before his ascension, but with all the full manifestation of himself unto them, when he was gon, by sending the holy spirit, per

cujus vicariam vim, his bodily absence should be abundantly compensated. By that *spirit* his people are *joynd* unto him; as the feet below to the head above, 1 Cor. 6. 17. by that *spirit* in the Gospel he *Preacheth* peace unto them, Ephes. 2. 17. and is evidently *set forth before them*, Gal. 3. 1. by that *spirit* he *dwelleth* in them, Eph. 3. 17. manifests himself unto them, makes his *abode* with them, John 14. 20. 23. Rev. 3. 20. *walks in the midst* of them, as in his house and Temple, 2 Cor. 6. 16. is more *present* with them than any good thing they have besides. Some things are present with us, in our eye, in our possession, yet still *without* us, as Goods, or Friends; some things more intimate, but yet *separable* from us, as health, strength, our soul it self; but Christ is not only with us, but *in us*, Col. 1. 27. not only in us, but *inseparably* abiding with us, Rom. 8. 38, 39. As in the Hypostatical union there is an inseparable conjunction of the manhood to the Godhead in one person: so in the mystical union, there is an inseparable conjunction of the members to the head in one Church or body.

2. He is not an ordinary common good; which if a man want, he may compensate by some other thing; but a *Treasure* and *Pearl* of highest price, in whom are *unsearchable riches*, Ephes. 3. 8. *Hidden treasures*, Col. 2. 3. in comparison of whom, all other things are *less and dung*, Phil. 3. 7, 8. most *precious* in the eyes of his people, 1 Pet. 2. 7. *precious* in his own immediate excellencies, the *chiefest* of ten thousand, Cant. 5. 10-16 *precious* in the respects he bears towards us; in the sweet and intimate *relations*

Vicarius Domini Spiritus.
Ternul. de Ve-
land. Virg. cap.
1. et de pra-
script. cap. 13.

Eph. 5. 23.
2. 12.

Heb. 1. 12, 13.

Isa. 9. 6.

Joh. 15. 4.

Heb. 7. 22. 8. 6.

1 Joh. 2. 1, 2.

2 Pet. 1. 1.

Col. 3. 3.

ons of an Husband, an Head, a Saviour, a Brother, a Father, a Friend, a Surety, a Mediator, a Propitiation, an Advocate, *Precious* in the great things he hath done for us, in the rich supplies of grace and peace he doth bestow upon us, in the high dignity whereunto he advanceth us, *John* 1. 12. 1. *Joh.* 3. 1. *Rom.* 8. 15. 16. in the great promises he makes unto us, 2 *Pet.* 1. 2, 3, 4. in the glorious hope which he sets before us, and blessed mansions which he prepareth for us, *Col.* 1. 27. *John* 14. 2. in the light of his countenance shining on us, in the fruits of his spirit wrought in us, in the present life of faith, in the hidden life of glory, in the great price he paid for us, in the great care which he takes of us, in the effusions and manifestations of the love of God unto us: In the *Seals*, Pledges, Testimonies, first-fruits of our eternal inheritance, which he is pleased by his spirit to shed forth upon us, in the free and open way which he hath made for us unto the Throne of grace; in these, and many other the like, is the Lord Christ more honorable and precious in the eyes of his people, then a thousand worlds could be without him.

3. He is not only a most present, and a most precious good, but full and sufficient for his people; He ascended on high that he might fill all things, *Eph.* 4. 10. that he might powre forth such abundance of spirit on his Church, as might answer all the conditions whereunto they may be reduced: Righteousness enough to cover all their sins, plenty enough to supply all their wants, grace enough to subdue all their lusts, wisdom enough to resolve all their doubts, power enough to vanquish all their enemies,

mies, *vertue* enough to cure all their diseases, *ful-
ness* enough to save them, and that to the uttermost,
all other good things below, and without him, have
a *finite* and *limited* benignity. Some can cloath,
but cannot feed; others can nourish, but they can-
not heal; others can enrich, but they cannot secure;
others adorn, but cannot advance; all do *serve*, but
none do *satisfie*: They are like a beggars coat made
up of many pieces, not all enough either to beautifie
or defend; but there is in *Christ* something *propor-
tionable* to all the wants and desires of his people.
He is *Bread*, wine, milk, *living-water* to feed them,
John. 6. 51. 7. 37. he is a *garment* of righteousness to
cover and adorn them, *Rom. 13. 14.* a *Physician* to
heal them, *Mat. 9. 12.* a *Counsellor* to advise them,
Isa. 9. 6. a *Captain* to defend them, *Heb. 2. 10.* a
Prince to rule, a *Prophet* to teach, a *Priest* to make
attonement for them, an *Husband* to protect, a *Fa-
ther* to provide, a *Brother* to relieve, a *Foundatiou*
to support, a *Root* to quicken, an *Head* to guide; a
Treasure to enrich, a *Sun* to enlighten, a *Fountain*
to cleanse. As the one *Ocean* hath more waters
then all the *Rivers* in the world, and one *Sun* more
light then all the *Luminaries* in heaven; so one
Christ is more *All* to a poor soul, then if it had the
All of the whole world a thousand times over.

4. He is a *most pure good* without any mixture of
dross, or bitterness to abate or corrupt the excellen-
cy of it; A *Lamb* without spot and blemish, *1 Pet.*
1. 19. He did no sin, no guile was found in his mouth,
1 Pet. 2. 22. Holy, harmless, undefiled, *Heb. 7. 26.*
Never any believer found any thing in him, for the

*Omnis mihi co-
pia qua Deus
meus non est,
Egestas est.
Aug. Confess.
lib. 13. cap. 8.
Non alio, Bono
Bonus est, sed
Bonum omnis
Boni —
— Non Bonus
animas, aut
Bonus Angelas,
sed Bonum Bo-
num. Aug. de
Trinit. lib. 8.
cap. 3.*

Euseb. Hist.
l. 4. c. 14.

Melch. Adam.
pag. 138.
Vid. Cyprian. de
Nativitate
Christi. lib. 6,
7, 8, 9.

which to repent of making choice of him ; as holy Polycarp said, I have served him these eighty six years, and he never did me any hurt ; even the severest things of Christ are matter of joy unto his servants : If he make them sorrowful, their sorrow is turned into joy, *John 16. 20.* his very yoke is easie, his burden light, his Commandments not grievous, nay his very cros and afflictions, matter of choice, of joy, of gloriation, of triumph, *Heb. 11. 25, 26. Acts 5. 41. Rom. 5. 3. Rom. 8. 37.* It was an heroical speech of Luther, *Malo ego cum Christo ruere quam cum Cesare stare* ; I had rather fall with Christ, then stand with Cesar. And if his sufferings are so sweet, O then how glorious are his consolations ?

5. He is the rarest good in the world ; his whole name is wonderful, *Isa. 9. 6.* his whole dispensation mysterious, *1 Tim. 3. 16.* the invisible God manifested, a Son born of a Virgin, the Law-giver made under the Law, the Lord of Glory, who thought it no robbery to be equal with God, humbled, emptied, in the form of a servant, reckoned amongst transgressors, without form or comeliness, rejected, despised, put to shame, a man of sorrows, a dead man raised by his own power, and advanced to the Throne of God ; these, and all the particulars, Christ crucified, are things so profound and unsearchable, that the very Angels desire to look into them with wonder and astonishment, *1 Pet. 1. 12.* The best and most excellent things God hath made single, one Sun in the Firmament, one Tree of life in Paradise, one heart, one head in the body : So to us there is but one Lord Iesus Christ, by whom
are

are all things, and we by him. He the alon^e living, elect, precious, chief corner stone, no other name under heaven given amongst men whereby we must be saved, *Acts* 4. 11, 12.

6. As a rare good, so full of exquisite and copious variety, wisdom, righteousness, sanctification, redemption. It pleased the Father, that in him all fulnesse should dwell, *Col.* 1. 19. In him he hath made known unto Principalities and Powers, the manifold wisdom of God, *Eph.* 3. 10. As the curious Ephod in the Law was made of Gold, blew, purple, scarlet, and fine twined linnen; and the breast-plate set with twelve curious pretious stones: So Christ, the substance of those types, was filled with the spirit of wisdom, understanding, counsel, might, knowledge, and the fear of God, *Isa.* 11. 2. and that a love measure; *John* 3. 34. That there might be enough in him to answer all the desires and delights of his people: Wisdom to teach; righteousness to justify, grace to renew, power to defend, peace to comfort, life to quicken, glory to save them; *seven eyes upon one stone.*

7. He is a most prevailing and victorious good, stronger then the strong man, *Luke* 11. 22. casting out, & judging the Prince of the world *Joh.* 12. 31. 16. 11. abolishing death, *2 Tim.* 1. 10. taking away sin, destroying the works of the Divil, *1 John* 3. 3. and overcoming the world and the lusts thereof, *John* 16. 33. treading all his Churches enemies under his feet, *1 Cor.* 15. 15. triumphing openly over them in his crosse before God and Angels, *Col.* 2. 15. ascending up on high, and leading captivity captive, *Eph.* 4. 8.

i. By

*Viſ. Aug. de
Trinit. lib. 13.
cap. 13, 14, 15.*

1. By a way of *wiſdom* catching Satan by the hook of his divine power, hidden under the infirmities of his human nature.

2. By a way of *Judgement*, condemning him for ſhedding the innocent blood of the Son of God.

3. By way of *power* vanquiſhing him, and caſting him out of the poſſeſſion which he had purchaſt

8. He is a *perpetual* and *durable good*: Death hath no more dominion over him, *Rom. 6. 9.* He *ever lives* to make interceſſion, *Heb. 7. 25.* there is an *Oath*, an *Amen* upon the perpetuity of the life and *Prieſthood* of Chriſt, *Pſal. 110. 4. Rev. 1. 18. Behold, I am alive for evermore, Amen:* And he lives not only for ever in his *perſon*, but he is for ever the life, portion, and bleſſedneſs of his *people*. Be-
cauſe he lives, they live, *John 14. 19.* they ſhall appear with him, they ſhall be like unto him: As he is ſet on his Fathers Throne, ſo ſhall they ſit on his Throne, never to be degraded.

Laſtly, He is the *proper good* of his own people: He hath not only given himſelf unto God for them, as their *Sacrifice*, but he hath given himſelf likewiſe unto them, as their *Portion*. He is theirs, and they his, *Cant. 6. 3.* They his, by a dear purchase, and he theirs by a ſweet communion: They are ſaid to have him, *John 5. 12.* as a man hath his moſt peculiar poſſeſſion; his name is *The Lord our righteouſneſs*, *Jer. 23. 6.* he is made unto us of God, wiſdom, and righteouſneſs, and ſanctification, and redemption, *1 Cor. 1. 30.* he is more ours then we are our own, we have and poſſeſs infinitely more in him then in our ſelves; defective in our ſelves, com-
pleat

pleat in him ; weak in our selves , strong in him ; dead in our selves , alive in him ; miserable in our selves , blessed in him ; mutable in our selves , established in him. * Thus we see there is nothing necessary to the compleating of an object of joy , which is not fully to be found in Christ.

Unto these grounds of joy drawn from the nature of delectable objects, I shall add a few more mentioned by the Prophet Zachary, Chap. 9. 9, 10. drawn from the Royal Office of Christ ; Rejoyce greatly O daughter of Sion , shout O daughter of Jerusalem, behold thy king cometh unto thee, he is iust, and having salvation, lowly, and riding upon an ass, &c.

1. He is a King, thy King, the promised Messiah, in whom all blessings were to be made good unto Israel. They had been servants under strange Lords, Nehem. 9. 36, 37. and so had we : The Prince and God of this world had the first possession of us , Ephes. 2. 2. But they were to have a King of their owne from among their brethren , Deut. 17. 15. Their Governour was to proceed from the midst of them, Jer. 30. 21. And this must needs be matter of great joy ; That whereas oppressors did pass through them before, v. 8. the King now promised them should be a near kinsman, should not be ashamed to call them brethren, Heb. 2. 11. The shout of a King should be amongst them, who should have the strength of an Unicorn, able to break the bones of his enemies, Numb. 23. 21, 22.

2. His approach, He cometh : When Solomon , a type of Christ, was made King, they did eat and drink

*Vid. Joseph.
Antiquis. lib. 7
cap. 11.
Turneb. Adver-
sa. lib. 24.
cap. 45.*

*drink with great gladness before the Lord, 1 Chron. 29. 2. At such solemn Inaugurations, the Trum-
pets sound, the people shout, the Conduits runne
Wine, honours are dispenced, gifts distributed,
prisons opened, offenders pardoned, Acts of grace
published, nothing suffered to eclipse the beauty of
such a festivity. Thus it was at the coming of
Christ: Wise men of the East bring presents unto
him, rejoycing with exceeding great joy, Mat. 2. 10,
11. The glory of God shines on that day, and an
heavenly Hoast proclaim the joy, Luke 2. 9, 14. Iohn
Baptist leapech in the womb, Mary rejoyceth in
God her Saviour, Zachary glorifieth God for the
horn of salvation in the house of David; Simeon
and Hanna blest the Lord for the glory of Israel:
And after when he came to Ierusalem, the whole
multitude spread garments, strewed branches,
cried before him and behind him, Hosanna to the
son of David, Hosanna in the highest, Matt. 21. 9.
And the Psalmist Prophecyng long before of it,
said, This is the day which the Lord hath made, we will
rejoyce and be glad in it, Psal. 118. 24.*

3. His Character: 1. *He is just.* And this is the
great joy of his people, Isa. 9. 3, 7. especially being
such a King as is not only just himself, but maketh
others just likewise: *In the Lord shall all the seed of Isra-
el be justified, and shall glory, Isa. 45. 25.* Sin pardoned,
guilt covered, death vanquished, conscience pacifi-
ed, God reconciled, must needs be a glorious ground
of joy and peace unto believers, Rom. 5. 1, 2. Luke
10. 20.

But a Prince may be just himself, and yet not able
to

to deliver his people from the injustice of enemies that are stronger then he, as *Iehoshaphat* said, *We have no might against this great company*, 2 Chron. 20. 12. Therefore 2. Our King here hath salvation, is able to save himself and his people from their enemies, and that to the uttermost, *Heb. 7. 25*. It was his Name, his Office, the end why he was sent, why he was exalted to be a Prince and a Saviour, *Acts 5. 31*. 1 *Ioh. 4. 14*. And this surely matter of great joy. It is an Angelical Argument, *I bring you tidings of great joy which shall be to all people; for unto you is born this day in the City of David a Saviour, which is Christ the Lord*, *Luke 2. 10, 11*.

But Princes possibly, the more powerful and victorious they are, may be likewise the more stately; it is not altogether unusual with men where they do much good, to be supercilious and haughty towards those to whom they do it: but loe here, 3. A Prince great in honor, righteous in peace, valiant in war; and yet humble and lowly still: So lowly as to minister to his own servants, & to wash their feet, *Iohn 13. 14*, as to be an example of meekness unto them, *Mat. 11. 29*. The meanest of his people have access unto him, may present their wants before him; nay he staies not for them, he comes to seek, as well as to save, calls on us, stands and knocks at our dores, waits that wee may bee gracious; bears with us in our failings, expects us in our delaies, forgives our wandrings, praises us to be reconciled to God, *Luke 19. 10*. *Isa. 13. 18*. *Revel. 3. 20*. Now there is nothing more rejoiceth the hearts of a people, then the mildnesse, gentlenesse, and clemency of
D their

*Vid. Ciceronis
ad Q. fratrem.
Epistolam. et
Sen. de Clemencia.*

their Prince, when his heart is not haughty, nor his eyes lofty; as David said of himself, *Psal. 131. 1.* when he is as a servant to his people, and speaketh good words unto them, as the old men advised Rehoboam, *1 Reg. 12. 7.*

a Tantum vel-
lum, tam diu-
burnum tam
longe lateque
dispersum—Cn.
Pompeius ex-
tremi bieme
apparavit, ine-
unato vere susci-
pit, Media esta-
te confecti. Cl.
p. olege m. nillia.

But a Prince may have a righteous heart, a valiant hand, a meek temper, and yet do the less good by a natural slowness and indisposedness to action; there is nothing more acceptable to the people, and necessary for the Prince, then vigour and dispatch in works of justice and prowess. Therefore,
4. Our King is here set forth riding: He did always go about doing good, made it his meat and drink to doe his Fathers work: and here, when it seemed most reasonable for him to have drawn back and spared himself, when he was to be crucified, he shews his chearfulness in that service, by riding to Jerusalem about it, which we read not that he did upon any other occasion: He did earnestly desire that *Passio ver.* he did severely rebuke Peter when hee dissuaded him from that work, he did express his singular readines to become a sacrifice, *Loe I come; I delight to do thy will O God; yea thy Law is within mine heart, Psal. 40. 7. 8.* And though in his agony he did earnestly desire that the cup might passe from him, yet those groans of his nature under it, did greatly set forth the submission and willingness of his love to undergo it. Now this is a further ground of *arent* joy to a people, when all other Princely endowments in their Sovereign, are vigorously acted and improved for their safety and protection.

tection; when they see him deny himself in his own ease and safety, that he may be ever doing good to them. We see what an high value the people set on David, *Thou art worth ten thousand of us*; and this the occasion; *I will surely goe forth with you my self*, 2 Sam. 18. 2, 3.

But a Prince may have all the endowments requisite to render him amiable in the eyes of his people, just and meek to them, valiant and active against their enemies, and yet fail of success in his undertakings, and they consequently have the joy of his Government much abated; for, *The Race is not alwaies to the swift, nor the Battel to the strong*: But it is otherwise with our King here. Therefore it is added, 5. *He cuts the Chariot and the horse, and the battel-bow, he speaks peace to his people, he extends his Dominion from Sea to Sea, from the River to the ends of the earth*; he rides on in his Majesty prosperously, the people fall under him, Psal. 45. 14, 5. *He goes forth conquering, and to conquer*, Revel. 6. 2. *He takes from the strong man all his armour, and divides the spoile*, Luke 11. 22. *Isai. 23. 12*, he never fails of full and finall victory, reigns till all enemies are put under his feet, 1 Cor. 15. 24, 25. And this is the Crown of his peoples joy; That they have not only a just, a valiant, an humble, an active, but a prosperous and successfull Prince; making his people rejoyce in the spoils of their enemies, breaking the yoke of their burden, the staff of their shoulder, the rod of their oppressor, extending peace to them like a River, and the glory of the Gentiles like a flowing stream, causing them to put their feet on

a Amplissimo-
rum visorum
consilia exeven-
tu, non ex vo-
luntate aperi-
que probari so-
lent. Cic. ep. ad
Att. cum lib. 9.
ep. 10. Ut qui
fortuna utitur
ita praecllet,
atque exinde
supere cum om-
nes dicimus
laetant.

the necks of their adversaries. Thus, many ways are the people of Christ encouraged to rejoyce in him.

This then serveth, 1. To reprove the sin and folly of all those who seek for joy out of the broken Cisterns of the Creatures, which can hold none, and leave that living fountain out of which it naturally floweth. Some seek it in secular wealth and greatness, others in sensual pleasures, feasting, gaming, luxury, excesse; some in Titles of Honour, others in variety of knowledge, some in stately Structures, magnificent retinue, goodly provisions; others in low, sordid, and brutish lulls. Unto all whom we may say as the Angel unto the women, *Luke 24. 5. why seek ye the living among the dead*; or as Samuel did unto Saul, *Set not thy minde upon the Asses*, there are nobler things to fix thy desires upon. Solomon had more variety this way, and more wisdom to improve it, then any now have; and he made it his businesse critically and curiously to examine all the creatures, and to finde out all the good which was under the Sun. And the product and result of all his enquiries, amounted at last to a total made up all of Cyphers, of meer wind and emptiness, *Vanity of vanities, vanity of vanities, all is vanity*: So he begins his book: and to shew that he was not mistaken, so he concludes it, *Eccles. 1. 8 & 12. Every particular vanity alone, and all in a mass and collection, vanity together, enough to vex the soul, enough to weary it? but never enough to fill it, or to suffice it*: Many of them *sinfull delights, poisoned cordials, killing, cursing, damning-joyes*; dropping as
an

an honey-comb, smooth as oyle, but going down to death, and taking hold of Hell, Prov. 5. 35. All of them empty delights, in their matter and expectation earthly; in their acquisition painful, in their fruition nauseous and cloying, in their duration dying and perishing; in their operation hardning, effeminating, leavening, puffing up, estranging the heart from God; in their consequences seconded with anxiety, sollicitude, fear, sorrow, despair, disappointment, in their measure shorter then that a man can stretch himself on, narrower then that a man can wrap himself in; every way defective and disproportionable to the vast and spacious capacity of the soul, as unable to fill that, as the light of a candle to give day to the world. What ever delights men take pleasure in leaving Christ out, are but as the wine of a condemned man; as the feast of him who sate under a naked sword, hanging over him by a slender thread; as Adams forbidden fruit seconded by a flaming sword, as Belsbazzars dainties with an hand-writing against the wall, In the midst of all such joy, the heart is sorrowful, and the end of that mirth is heaviness, Prov. 14. 12. Like a flame of stubble, or a flash of Gun-powder, *Claro strepitu, largo fulgore, cito incremento: sed enim materia levi, caduco incendio, nullis reliquis.* A sodain and flaming blaze which endeth in smoak and stink. The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment, Job 20. 5. Like the Roman Saturnalia, wherein the servants feasted for two or three dayes, and then returned to their low condition again.

Ap. l. Apologi.

*Macroh. Satur.
l. 1. c. 7. 10.
Athenens. l. 14.
c. 17.*

2. This

2. This discovereth the great sin and folly of those who take offence at Christ; and when others entertain him with *Hosanna* and acclamations, are displeased at him, as the Scribes *Mat. 21. 15.* and with the young man in the Gospel *Mat. 23. 13.* away sorrowful from him, *Mark 10. 22.* Our Saviour pronounceth them *blessed*, who are *not offended* with him, *Mat. 11. 6.* thereby intimating the misery of those who *stumbling* at him, as a rock of offence, are thereupon *disobedient* unto his word. Christ doth not give any just cause of offence unto any; but there are many things belonging unto Christ, which the proud and corrupt heart of men do turn into matter of grief and offence unto themselves.

1. Some are offended at his *Person*, in whom the Godhead and Manhood are united, as the Jews, *Joh. 1. 9. 33.* and the *Samosatenians*, *Photinians*, and *Neophotinians* since, who though the Lord in his Word call him the *Mighty God*, *Isa. 9. 6.* tell us that the Word was God, *John 1. 1.* God *blessed for ever*, *Rom. 9. 5.* *Equal with God*, *Phil. 2. 6.* The *true God*, *1 John 5. 20.* The *Great God*, *Tit. 2. 13.* a God whose *Throne is for ever and ever*, *Heb. 1. 8.* The Lord who in the beginning laid the foundations of the earth, *ver. 10.* Jehovah our righteousness, *Jer. 23. 6.* yet will not endure to have him any more then a meer man, without any personal or reality subsistence, till he was born into the world of the Virgin Mary. It would be tedious to trouble you with the manifold offence which ancient and modern Hereticks have taken at the Person, Nature and Hypostatical union in Christ. The *Satellians* acknowledging three names

names of Father, Son and Holy Ghost, but onley one Hypostasis. The ^b *Arians* affirming him to have been of like essence with the Father, but not co-essential, nor coeternal, but a meer creature. The ^c *Monophysites* denying the truth of his humane nature. The ^d *Apollinarians* the integrity of it. The ^e *Valentinians* and *Matrionites*, the original of it from the blessed Virgin. The *Nestorians* affirming a plurality of persons, as well as of natures. The *Euthychians*, a confusion of natures in one person. So mightily hath Satan bestirred himself by many and quite contrary instruments to plunder the Church (if it had been possible) of the Lord their righteousness.

b Socrates, lib.
1. c. 2.
c Epiphanius, l. 2.
10. 2.

d Greg. Naz.
oras. 4.
e Tertul. de
Car. Christ. c. 1
f Vid. Aug. Phi.
or Epiphanius, de
Heresibus.

2. Others are offended at his Cross, both *Jews* and *Greeks*, 1 Cor. 1. 23. Those pitching in their expectations upon a glorious Prince, who should free them from the Roman yoke, could not endure to be so disappointed, as in the stead thereof to have a crucified man, one in the form of a Servant to be their *Messiah*; and therefore whosoever rule over them, he shall not, Luke 19. 4. These judging it a foolish thing to expect life from a dead man, glory and blessedness from one who did not keep himself from shame and curse, hearing doctrines wholly dissonant and inconsistent with the principles they had been prepossessed withal, did thereupon refuse to submit to Christ, who notwithstanding, to them which are called, was the power of God, and the wisdom of God; had more power then that which the Jews required, more wisdom then that which the Greeks sought after. The Cross of Christ, like-
wise

wife to be taken up by his Disciples and followers, is matter of offence unto many others, called *the offence of the cross*, Gal. 5. 11. When they hear that they must suffer with him, if they will reign with him; that through many tribulations they must enter into the Kingdom of God; that affliction is an appendix to the Gospel, and finde the truth of it by experience (persecution arising because of the word) then presently they are offended; Matth. 13. 21.

3. Others are offended at the *Free-grace* of Christ, cannot endure to be shut out from all share and causality towards their own salvation. Thus the *Jews* not willing to seek righteousness by faith in Christ, but as it were by the works of the Law; *stumbled at that stumbling stone*, Rom. 9. 32. 33. Men would fain owe some of the thank for their salvation to themselves, to their own will, their own work, then consenting to Christ, their not resisting of him, their co-operating with him, their works of condignity and congruity disposing them towards him; they like not to hear of *discriminating* grace. But when men have used all the Arts and Arguments they can to have the efficacy of divine grace unto conversion, within the power or reach of their own will; yet still this will be Scripture, That it is God that worketh in us to will and to doe of his own good pleasure; Phil. 2. 13. That it is God who maketh us to differ, 1 Cor. 4. 7. that he hath mercy on whom he will have mercy, Rom. 9. 15. that his grace is his own, to dispose of as he will, Mat. 20. 5. 1 Cor. 12. 31. That the purpose of God according to election shall stand; not

*Fideles Scipios
discernunt ab
in fidelibus.
Grevinchov.
dissert. de
elect. & fide
pravisa. p. 226.*

*Vid. Aur. ep.
46. De iustis
& litera cap
34. de predesti-
nat. c. 3. § 8. De
Grat Christi
l. 6. 24. Con-
tra duas. Epist.
Pelag. l. 1. c. 9. 20
& l. 4. c. 6. De
Grat & lib.
Arb. c. 21. De
Corrupt. &
Grat. c. 14.*

of works, but of him that calleth, Rom. 9.11. That by grace we are saved, through faith, and that not of our selves. Ep. 2.8. That it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. 9.16. That Gods divine power gives us things pertaining to life and godliness. 2 Pet. 1.3. That there is an exceeding greatness of his power, towards those that believe the working of the might of his power. Eph. 1.19. That the Lords people are willing in the day of his power, Psal. 110.3. So then our willingness is the work of his power, the efficacy of his power is not suspended upon our will; we will, because he effectually works; he doth not work effectually, and with success, because he will.

4. Others are offended at the Doctrine of Christ, they are not able to endure the things that are spoken by him.

1. Some at the sublimity of it, as being above the disquisition of Reason, the Philosophers mocked at the Doctrine of the Resurrection, Acts 17.32. Julian scorned Christians, as yielding up their souls captive to a blinde belief; pride of Reason disdaining to admit any thing beyond its own comprehension, hath been the cause of that offence which many have taken at Evangelical Doctrine, The Deity of Christ, and the Holy Spirit, the Hypostatical union, transubstantiation of Sinne, imputation of righteousness, &c. It hath been noted by learned men, that the Eastern Nations by reason of the pride and curiosity of their wits, have been most troubled with horrid and prodigious heresies. And it hath been *regularis Hæreticorum temeritas*, the

Greg. Naz.
Orat. 3.
Aug. de Civ.
dei l. 10. c. 29.
et l. 13. c. 16.

Hooker. l. 5. f. 2.
Aug. Epist. 56.

constant presumption of heretical spirits, to oppose sound believers, as unskilful and illiterate persons, with the name and pretence of *Reason*.

2. Some at the simplicity of it: The doctrine of the Cross was esteemed foolishness by the Graces of the world, partly because delivered without the enticing words of mans wisdom, 1 Cor. 2. 4. partly because the things were such as pride and lust judged unreasonable to stoop to. Christian doctrine as above reason natural, against reason finall.

3. Some at the sanctity and severity of it. When it teacheth *Self-denial*, pulling out the right eye, cutting off the right hand, taking up a cross, following Christ without the Camp, hating and forsaking all for him, walking in the narrow way, having our conversations and affections in heaven, mortifying our lusts, loving our enemies, wrestling against Principalities and powers, praying alwayes, abstaining from all appearance of evil, exercising our selves in a good conscience toward God and men, living without rebuke, in the midst of a crooked generation, walking circumspectly, setting the Lord alway before us, chusing the reproaches of Christ, rather then the pleasures of sin, or honours of the world. When sensual and earthly minded men are held close by such Doctrines as these, they conclude with the men of Capernaum, This is an hard saying, who can hear it? John 6: 60.

Now the greatness of this sin appears by the other dangerous sins that are folded in it: for it plainly applyeth;

1. *Unthankfulness* for Christ, and undervaluing of

1 Cor. 1. 18.
Afr 17. 18.

Mat 16. 14.
and 5. 29, 30.
Heb. 13. 13.
Luk 14. 26, 27
Mat. 7. 13, 14.
Phil. 3. 20.
Col. 3. 1, 5.
Mat. 5. 44.
Ephe. 6. 12, 18.
2 Thes. 5. 22.
Afr 24. 16.
Phil. 2. 45.
Ephe. 5. 11.
Psal. 16. 8.
Heb. 11. 35, 36

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

of him; for did we apprehend him (as in truth he is) exceeding pretious, no such slender prejudices would cause us to take offence at him. There is nothing in him which is not lovely to believers; those very things at which wicked men stumble, are to them amiable. As that *Odour* which is deadly to a *Vultur*, is comfortable to a *Dove*; as the same *water of jealousy*, in case of an innocent woman, did cause to conceive, which, in case of guilt, did cause the belly to swell, and the thigh to rot, Num. 5. 27, 28.

2. It noteth love of sin, and Senselesness under it; for were men truly affected with the danger of that, they would not be offended at the bitterness of the medicine that removes it. Had the young mans affections been looser from his possessions, they would have cleaved closer unto Christ. * An adulterous heart doth many times take more pleasure in an unhandsome harlot, then in a beautiful wife. Unbelief in Christ ever proceeds from the predominancy of some other love, *Jahn* 12. 42, 43.

3. It noteth slight apprehensions of the wrath to come. The more the heart is possessed with the terror of wrath, the more it will value the Sanctuary which protecteth from it. No condemned man is offended at his pardon, by what hand soever it be brought unto him.

4. It noteth Hardnesse and contumacy in sin; nothing shuts out the voice of Christ, but pride of heart, which will not submit to the law of faith, *Heb* 3. 7. *Rom.* 10. 3.

5. It notes an unfavournesse of soul, which can-

*N. Sen. in Cons.
H. mil. 3.*

* *ὁ δὲ καλ-
λίβραν λέγει
ὅτι τῶν εὖ
δου, ἐμπαιγνύ-
μας, Euripid.
apud Stobaeum.
Serm. 61.*

not relish the things of God. As a bitter palate tastes every thing bitter, so an impure heart knows not how to judge of things that are spiritually discerned, 1 Cor. 2. 14. Heb. 5. 13. makes even an impure Scripture, an impure Christ, an impure Religion. And this is indeed a right dangerous condition; for where Christ is not for the rising, he is for the fall of men; where his sweet savour is not-reviving, it is deadly: that sickness, of all other, is most incurable, which rejecteth Cordials: no state so desperate, as that which thrusteth away salvation from it, Acts 13. 46.

3. We should therefore be exhorted unto this so comfortable a duty, to stir up in our hearts that joy in Christ which the inestimable benefit of our high calling requireth of us. It is a comely thing for the righteous to rejoyce, Psalm. 33. 1. Shall wicked men glory in that which is their shame, and shall not the righteous rejoyce in him who is their salvation? Shall he rejoyce over us to doe us good, Jer. 32. 41. and rests in his love to us, Zeph 3. 17. And shall not we rejoyce in him who is the chiefest of ten thousand? Are not all the objects of joy, which are scattered amongst the creatures, heaped up, and everlastingly treasured in him alone? Do we delight in wealth (as many will say, who will shew us any good) behold here unsearchable riches, Ephes. 3. 8. Durable riches, Prov. 8. 18. without bounds, without bottom, without end. Do we delight in pleasure? Behold here rivers of pleasure that never dry, pleasures for evermore that never vanish, Psalm 36. 8. and 16. 11. Do we delight in beauty?

He

He is fairer then the children of men, Psalm 45. 2. In sweet Odours? All his Garments smell of Myrrh, Aloes, and Cassia; he is perfumed with all the Spices of the Merchant, Psalm 45. 8. Cant. 3. 6. In Musick or elegant Orations? His mouth is most sweet, altogether lovely, grace is poured into his lips, Cant. 5. 16. In plentiful provision? behold here a feast of fatted things, Isa. 25. 6. living water, John 4. 10. Bread of life, meat indeed, John 6. 51, 55. a Banqueting-house, with flagons, apples, fruits, Cant. 2. 3, 5, 7, 17. In stately buildings? Here is an Ivory Palace, whose beams are Cedar, whose galleries are Cyprus, Psa. 45. 8. Cant. 1. 16. In profound learning? Here is knowledge that passeth knowledge, *wisdom & yndowis*; Phil. 3. 8. the excellency of knowledge, knowledge that is life, John 17. 3. In honor and dignity? Here is the Lord of Glory, honorable in himself, Phil. 3. 9. an honour to his people, 1 Pet. 2. 7. making them all Kings and Priests to God, Rev. 1. 6. In safety and security? This man is our Peace. when the Assyrian is in the Land, Mic. 5. 5. He will cast out our enemies, he will undoe those that afflict us, Zeph. 3. 15, 19. In him the fulnesse of all delectable things; and that which makes all the more delightful, it is bonum parabile, though so superlatively precious, yet not to be purchased at a dear rate, set before us, offered unto us, without money, without price, Isaiah 55. 2. a gift, a free gift, a gift of grace, a gift of righteousness, Rom. 5. 15, 18. Well might the Psalmist bid us reioice, and exceedingly rejoyce, Psalm 68. 3. Well might the Prophet bid us sing, and shout, and rejoyce, and be glad with all the heart, Zeph. 3. 14. Well

Well might the Apostle call it, a joy *unspeakable, and full of glory*, 1 Pet. 1. 8. since the Lord Jesus is not only the joy of *Saints*, Luke 19. 37, 38. but of blessed *Angels*, Luke 2. 13. yea of God himself. He is called *the Lords delight*, Prov. 8. 30. Surely then Gods people cannot but be fully agreed upon it to *Rejoyce in him*.

And how in him?

1. In his *person* and immediate excellencies, those glorious treasures of wisdom & grace where-with he is replenished, a spectacle of Angelical adoration, 1 Pet. 1. 12. Heb. 1. 6.

2. In his *mediation*, the great things he hath done, the great benefits he hath procured for us. *God forbid* (saith the Apostle) *that I should glory, save in the Crosse of our Lord Jesus Christ*, Gal. 6. 14.

3. In our *knowledge* of him, and *communion* with him in all those benefits; a knowledge in comparison of which, the Apostle esteemed all other things *as losse and dung*, Phil. 3. 8.

4. In all the *means* which he hath appointed to bring men to this knowledge of him, and communion with him: In his *Ordinances*, which are his voice speaking from Heaven unto us, according to our estimation whereof, he accounteth himself regarded by us, Luke 10. 16. In his *Ministers*, to whom he hath committed the word of reconciliation, whom his people have received as *Angels of God*, Gal. 4. 14, 15, unto whom what respect, or disrespect is shewed, Christ looketh on as done unto himself, Mat. 10. 40, 41. And here I cannot but follow the example of our Apostle towards these *Philippians*,

Philippians, Chap. 4. v. 10--14--19. & with joy and thankfulnesse make mention of the zeale and Christian care of this *Honourable City*, both to provide a learned and faithful Ministry, and having such to *speak comfortably unto them*, as *Hezekiah* did, and to *encourage* them in the service of the Lord: And this your work of faith, and Labour of love, is the more acceptable, in that it hath flourished in these loose times, wherein many unstable and seduced souls have been misled, by the prophane impulsions of such as bear evil will to the prosperity of our Sion, to load the Ministers of Christ, as the Jews did their Lord before them, with execrations and reproaches. This your zeal hath been famous in all places at home, and I perswade my self in all Churches of Christ abroad; and I doubt not but it will be a rejoycing and a crown unto you at the appearing of the Lord. And truly your *Honor* standeth not so much in your spacious City, in your goodly Structures, in your great River, in your numerous ships, in your wise Senate, in your full Treasures, in your vaste Trade, in your ancient Name (for you have been a most famous Emporium upon record, for above fifteen hundred years) all these are but thin and empty Elogies unto that one, *Ezek. 44. 35. The name of the City shall be Jehovah Shammah, the Lord is there.* That is, this will be your honour, if you be a *Citie of truth, the mountain of the Lord of hosts, the holy Mountain*, *Zach. 8. 3.* The Gospel is the riches of a Nation, *Rom. 11. 12.* obedience and wisdom the renown of a people, *Deut. 4. 6.* Go on therefore thus to rejoyce in Christ,

Londinum---
Copia negotia-
torum & com-
measu maximè
Celebre. Tacit.
annal. lib. 14.

Christ, by honoring his Ordinances, by strengthening the hands, and comforting the hearts of his Ministers in his service, and the Lord will be with you, and men shall say of you, *The Lord bleſs thee O habitation of juſtice, and mountains of holineſs, Jer. 31. 22.*

5. Rejoyce we in that *work* whereunto by theſe he calls us; as it was his joy to do his Fathers work, ſo it is the joy of believers to do his work, *2 Cor. 1. 12.* they live not, they die not unto themſelves, but unto him, *Rom. 14. 7, 8.*

6. In the *graces* he ſupplies us withall for the performance of that work: Thus we read of the *joy of Faith, Phil. 1. 25.* non only in regard of the good things it aſſureth unto us, but of the efficacy which it hath in us, inabling us to work by love.

7. In the *light* of his countenance ſhining on us, which is much *better then life it ſelf*, *Pſal. 63. 3.* We may all ſay unto him, as he ſaid unto his Father, *Aſs 2. 28. Thou ſhalt make me full of joy with thy countenance.*

8. In the *hope* of his glory: The ſpirit of adoption is even now a glorious thing, *John 1. 2.* But it doth not yet appear what we ſhall be, onely this he hath aſſured us of, That we ſhall be *like unto him*, ſhall ſee him as he is, ſhall appear with him in glory, ſhall ſit upon his throne, and be ever with him, *1 John 3. 1, 2. Col. 3. 4.* And this bleſſed hope, ſecured by the witneſs of the ſpirit (who is the ſeal and earneſt of our eternal inheritance) filleth the hearts of believers with *joy unſpeakable and full of glory*; while they look not on the things that are ſeen, but on the things that are not ſeen.

9. In the fellowship of sufferings, which though to Sense they be matter of Sorrow; yet unto Faith are they matter of Joy. When Gods servants consider, that unto these sufferings they were appointed, 1 Thes. 3. 3. That Christ owns them as his, Col. 1. 4. That they work for them a far more exceeding and eternal weight of glory, 2 Cor. 4. 17. That thereby the Spirit of Glory resteth on them, and that God himself is glorified in them: 1 Pet. 4. 14. In these respects they not only rejoyce, but triumph as more then conquerors in all their afflictions, Acts 5. 41. Rom. 8. 37. Jam. 1. 2.

Thus are Believers to rejoyce in Christ. And that, 1. Greatly, again and again. Other delights may please the senses, tickle the fancy; gratifie the reason: but there is no joy that can fill all the heart, but the joy of the Lord, Zach. 3. 14.

2. *Always*: Rejoyce ever more, 1 Thes. 5. 16. all other joys have their periods and vacations, they flow and ebb, they blossom and wither: In a fit of sickness, in a pang of conscience, under a sentence of death, they are all as the white of an egg, without any favor. But no condition is imaginable, wherein a conscionable believer hath not a foundation of joy in Christ: This Tree of life hath fruit on it for every month, Rev. 22. 2. The Comforter he send and abides with us for ever Joh. 14. 16. The joy he gives, none can take away, Joh. 16. 22. Though Gods people have many causes of sorrow in themselves, strong corruptions, hard hearts, little strength, weak graces, many temptations; yet in Christ they have still matter of rejoycing, in the constancy of his

his love, in the abundance of his pardoning mercy, in the fulness of his grace, in the sufficiency of his power, in the fidelity of his promise, in the validity of his purchase, in the vigilancy of his eye, in the readiness of his help, in the perpetuity of his intercession; we disparage so good a Lord, discredit his service, disquiet our selves, discourage others, grieve his spirit, expose his ways to prejudice & reproach, weaken our hands in his service, and our hearts in love, when we pine and languish under groundless perplexity, and waste that time which should be spent in his work, about our jealousies of his favor.

3. With trembling and holy reverence, *Reverentia et verum gaudium*, without levity, without wantonness, without presumption, without arrogance, *Rom. 12. 11*. So rejoice in him, as with all to fear to offend him, to work out our own salvation with fear and trembling; even for this very reason, because he is so gracious as to give us both, to will and to do of his own good pleasure, *Phil. 2. 12, 13*.

4. With improvement of this joy: 1. Unto thankfulness for Christ, and any thing of Christ in our selves, having talked that the Lord is gracious, let us ever be speaking good of his name, though our measures are not so great as some other mens, yet we may not esteem any thing of salvation small or little; it will grow unto perfection.

2. Unto more cheerful service, the more we triumph in his victory, the more we shall abound in his work, *1 Cor. 15. 57, 58*. The joy of the Lord is our strength, *Neh. 8. 10*. Return to thy rest, O my soul; there is Davids joy, I will walk before the Lord; there

In eundem bo-
minem non suto
Consequere
Gaudium &
Gloriam. Pac. 14
sup. in Page 37.

there is the work of the Holy Spirit, 8, 9. None are more fruitfull in the Lord, than they who are most joyfull in his service.

3. Unto consolation against any other evils, though we have not the wealth, health, gifts, employments, honors that others have: yet if Christ have given us himself, his blood to redeem us, his Spirit to quicken us, his grace to renew us, his peace to comfort us; Should such consolations seem small unto us? Job. 15. 11. What wants are there which the joy of the Lord doth not compensate? What sufferings are there which the joy of the Lord doth not swallow up? would we exchange Christ if we might have all the world without him; and shall we be displeased if we have not all the world with him? Nay have we not in him all other things more eminently, sweetly, purely, richly to enjoy, then in all the creatures besides? *Fidelium totum mundus divitiarum est.* Doth thy journey to Heaven displease thee, because the way haply is deep and stony? Admit it were a Carpi-way, like Salisbury Plain, haply there thou wouldst loiter more, haply there thou wouldst be more assailed, whereas in a deeper way thou art more careful of thy self, and more secure against thine enemies.

Lastly, unto a zealous provocation of others to come in and be partakers of the same joy. In times of festivity, men use to call their neighbours under their vines and fig-trees; Zach. 3. 10. The Lord Jesus is the feast of his servants, 1 Cor. 5. 7, 8. unto him therefore we should invite one another, as Andrew did Simon, and Philip Nathaniels John 1. 41, 45.

Non se capis
exundantis la-
bitia magnitu-
tudo sed defig-
nata pectorum
lasebras, foris
prominet. Naz.
pauegr.

Joy is of all affections the most communicative; it leaps out into the air, and the tongue, stales not in one private place, but as it is able, spreads it self abroad into the joyous of many others. It was not enough for David to express his own joy by dancing before the Ark; but he dealt amongst all the people, cakes of bread; pieces of flesh; flavours of wine; that the whole multitude of Israel might rejoyce in the Ark of God as well as he; 2 Sam. 6. 14. 19. I will shut up all with removing two obstacles which seem to stand in the way of this joy.

1. If I must alway rejoyce now then, or when, shall I sorrow for sin? I answer, These two doe sweetly consist. As the Paschever was a Feast, yet eaten with bitter herbs; so Christ our Paschever may be feasted upon with a bitter sense of our own sins. As in the Spring many a sweet flower falls, and yet the Sun shines all the while. So there may be sweet flowers of Godly sorrow; and the Sun of righteousness still shine on the soul. None do more mourn for offending Christ, then those who do most rejoyce in the fruition of him.

2. But what shall we say of wounded and afflicted consciences, lying under the buffets of Satan, under divine desertions, sinking under temptation, and wrestling with the sense and fear of wrath can these rejoyce at all, much less alway? It is true, when God hides his face, none can behold him; in such a shipwreck neither Sun nor Stars will appear. But yet 1. There is the matter and foundation of true joy, the seed of comfort, Light is sown for the righteous; and joy for the upright in heart, Psalm 97. 11.

2. These

3. These sorrows are many times preparations for more joy, as the sorrow of a ^{travelling} woman; John 16. 20. black roots bear beautiful flowers: The Whale that swallowed *Jonah*, carried him to the shore. Dark colours make way to an over-
 ing of gold. The more a stone is wounded by the hand of the engraver, the more *leamy* is superinduced upon it. Many times where the Lord intends most comfort, he doth hither it in with more sorrow, as the Angel first *lamed Jacob*, and then blessed him.

3. This very estate is far more eligible then the pleasures of sin, and therefore hath more delight in it. If you should ask an holy man in this case, you see how severely Christ deals with you: Will you not rather give over serving him, lamenting after him, languishing for want of him, and relume your wonted delights of sin again? What other answer would a good soule give, but as Christ to *Peter*, Goe thee behind me *Satan*, thou art an offence unto me. Though there be little reason that he should comfort me, yet there is great reason that I should serve him. The wounds of Christ are better then the kiss of the world: it is much better being with a ^{promising} father, then with a flattering foe. The worst estate of a Saint is better then the best of a sinner, the bitterest Physick, then sweetest poison. As in the midst of worldly laughter, the heart is sorrowfull, so in the midst of saddest Temptations, the soule still concludes, It is good for me to draw nigh to Christ. Let him deny me, let him delay me, let him desert me, let him destroy me, yet I will love him, and desire him still. As the blackest day is lighter then

then the brightest night; so the saddest day of a believer is more joyous than the sweetest night of a wicked man.

We have thus considered the Lord Ies^{us} as a present, a precious, a full, a pure, a rare, a various, a victorious, a perpetual, a proper good of his people; a Prince adorned with justice, with salvation, with humility, with dispassion, with success, and peace; We have shewed the folly of those who fix their delights upon empty creatures; the danger of those who are offended at the Person, the Cross, the Grace, the Distance, the Sublimity, the Simplicity, the Sanctity of the wayes of Christ. We have exhorted his servants to rejoyce in his Person, in his Mediation, in their knowledge of him, in the Ordinances and Instruments he hath appointed to bring unto that knowledge, in the service whereunto he calls us, in the graces wherewith he supplies us, in the sight of his countenance, in the hope of his glory, in the fellowship of his sufferings; to rejoyce in him fully, to rejoyce in him alone, to rejoyce with trembling, to improve this joy unto thankfulness for his benefits, unto chearfulnesse in his service; unto Consolation against all evil, unto the provocation of one another unto the same joy: Now the God of hope fill us with all joy and peace in believing; that we may abound in hope, through the power of the Holy Ghost; that the peace of God which passeth all understanding, may rule in our hearts; that we may rejoyce with joy unspeakable and full of glory, receiving the end of our faith; even the salvation of our soules.

And

And the God of peace, who brought againe from the
dead our Lord Iesus, that great Shepherd of the sheep,
through the blood of the Everlasting Covenant, make
us perfect in every good work to doe his will, working
in us that which is well-pleasing in his sight, through
Iesus Christ; to whom be glory for ever and ever.
Amen.

FINIS.